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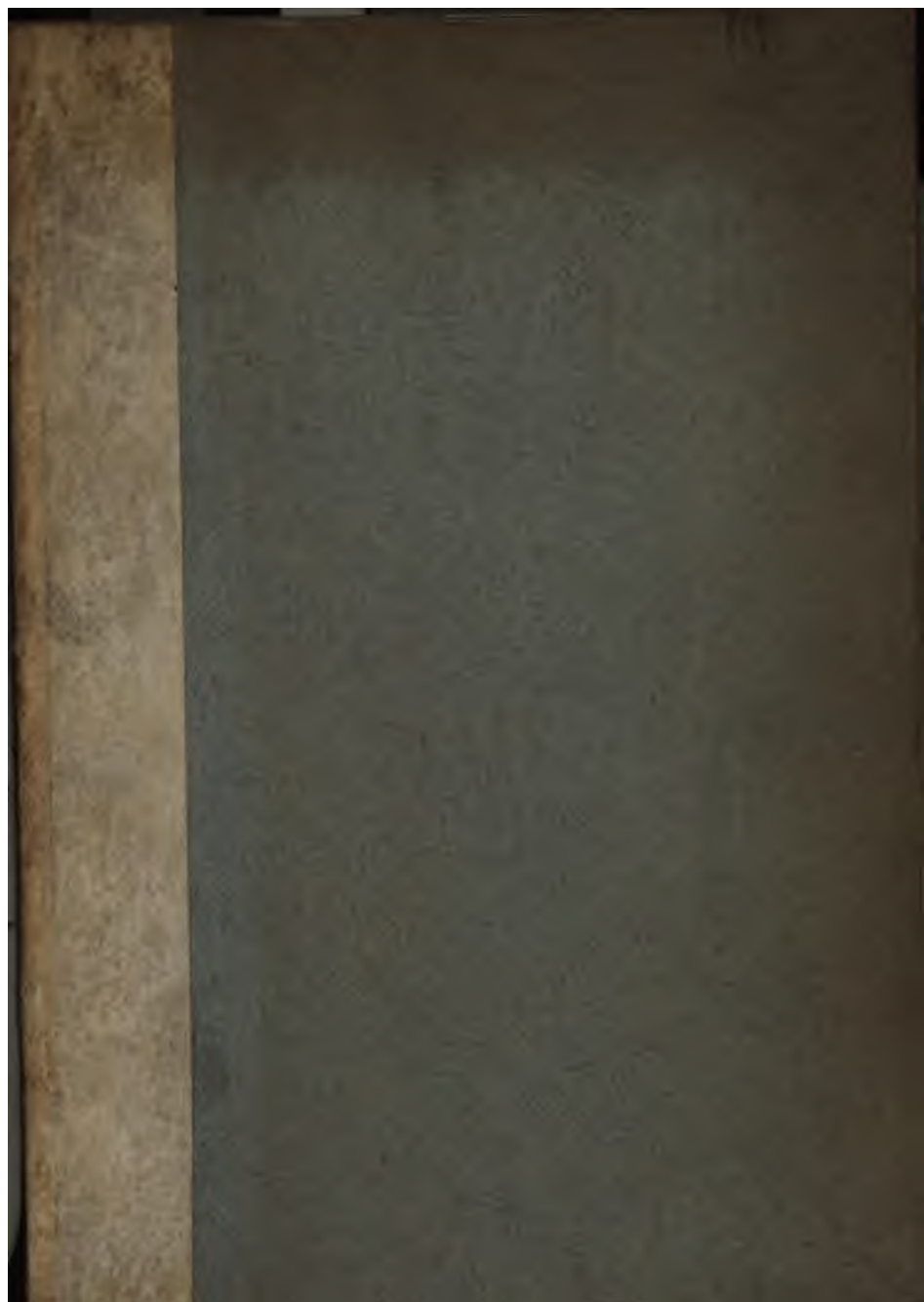
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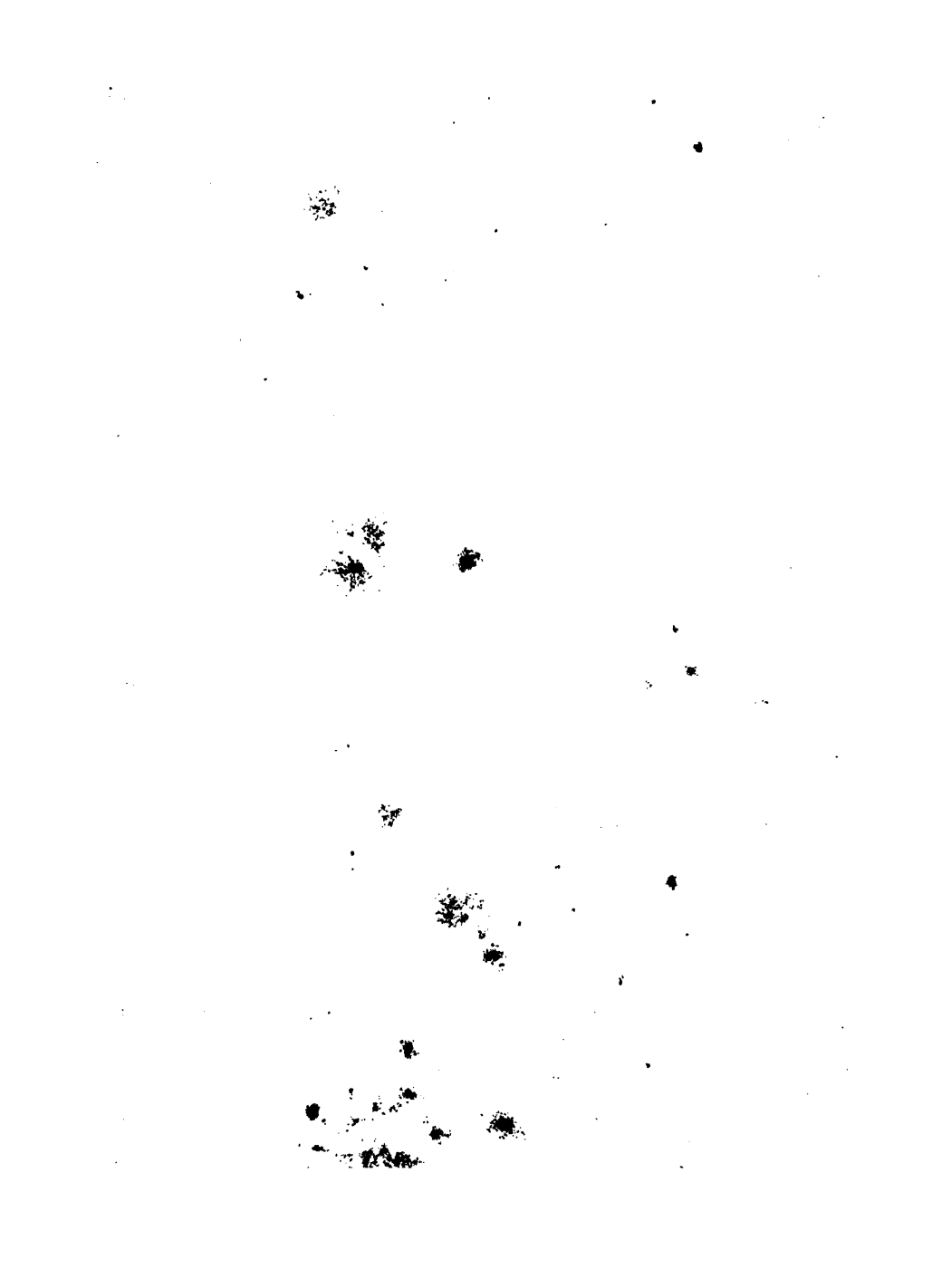
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CHINA;
HER CLAIMS AND CALL.

BY THE REV.
GRIFFITH JOHN,
OF CHINA.

London:
HODDER AND STOUGHTON,
27, PATERNOSTER ROW.

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1882.



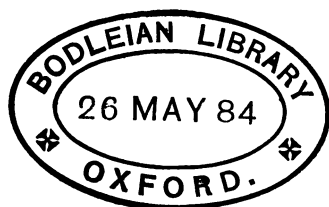
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CHINA, HER CLAIMS AND CALL.

I HAVE only one desire in writing these pages, and that is, to so present the claims of China that the reader shall see them and feel them as I do myself. In some respects China must be regarded as the great mission field of the world.

THE MAGNIFICENCE OF THE FIELD.

Consider, in the first place, the magnificence of the field, the vastness and immense resources of the country. Of all heathen lands China stands first and foremost in this respect. The empire is divided by the Chinese themselves into three principal parts, namely, China Proper, or the Eighteen Provinces; Manchuria, or the native country of the reigning family; and the Dependencies, including Mongolia, Ili, Kokonor, and Tibet. The whole empire is one of the largest the world has ever seen. Its area is estimated at 5,300,000 square miles, and its circuit at 12,550 miles. It comprises about one-third of the continent of Asia, and nearly the one-tenth of the habitable part of the world. It is much larger than the whole of Europe. It exceeds the extent of the United Kingdom of Great Britain and Ireland 44 times, that of England alone 104 times, and that of Scotland 176 times. Change the configuration of the country into a strip of land, of a mile in width, and let a man walk it from end to end at the rate of thirty miles a day, and it would take him 483 years to com-

plete his journey. It is only by the aid of comparisons and illustrations of this kind that we can form anything like a correct estimate of the magnitude of that Empire. Even China Proper is about 1,500 miles long and broad, and its area is estimated at 1,300,000 square miles. It is more than 22 times the extent of England and Wales, and about 15 times that of Great Britain. The features of the country are moulded on an immense scale. The plains are expansive, the mountains are lofty, and the rivers are magnificent. Take the river Yangtze as an illustration. That river is nearly 2,000 miles long in a straight line, and more than 3,000 in all its windings. At Hankow, distant from the sea 700 miles, it is a mile and a half in width, and possesses sufficient body and depth of water to float the largest tea ships. Ships of a smaller size and lighter draft proceed as far as I-Chang, a city situated at the mouth of the first gorge, and distant from the sea about 1,100 miles. I have myself ascended the river, in native boats, 1,700 miles, and I might have continued my journey hundreds of miles beyond. A grand river such as this is must have an immense country to hold it; but we must not forget that this is only one of the many noble streams with which that land is enriched.

China is not only a large country, it is also one of the richest in the world. It is one of the richest in mineral wealth, richest in cultivated land of exhaustless fertility, richest in navigable waters. It abounds in coal and iron, in copper, tin and lead, in silver and gold. Lime, gypsum, alum, sulphur, borax, clays of all description, and marble of every quality are to be found there. Some of the provinces abound in salt-wells and petroleum springs. The land is also wonderfully rich in silk,

cotton, and tea, in rice, in cereals and pulse of all kinds, and in vegetables and fruits of every description.' The waters swarm with fish both large and small. China is now, and has been from the beginning, self-dependent for all the necessities of life. The Chinese have lived without deriving any material assistance from the outer world for four thousand years, and they might continue to do so for millenniums yet to come.

The mineral resources of the country are simply inexhaustible. We are told that the extension of the coal beds of the province of Shansi is unexampled in the remainder of the world. In no other part of the world can a productive coal-field, covering probably 30,000 square miles, without a flaw or flexure, and every portion accessible by means of level galleries, be pointed at. The area of the coal-fields of Great Britain is estimated at 12,000 square miles, whilst that of Hunan, one province in China, is estimated at 21,000 square miles. The aggregate area of all the coal-fields of the principal coal-producing countries in Europe is given by Professor Ansted as 20,720 square miles; whilst that of the north of China alone is estimated at between 80 and 100 thousand square miles, and that of the whole of China at 419,000 square miles. And this coal is of every kind and quality—bituminous, anthracite, lignite. But this is not all. Side by side with these immense coal beds, we have iron ore and iron stone of the best quality, and in richest abundance. Now we all know that iron and coal are the *material* powers; and we have no difficulty in foreseeing that a country possessing them as China does must have a grand future before it. Here, then, we have a glorious country; a country embracing every variety of soil and climate, presenting every variety of scenery, and

abounding in everything necessary to the sustenance, the comfort, and the progress of man. Looking upon China simply as a great country, we cannot but feel that her claims are great. China is worth being conquered. Her annexation would be a great accession to the kingdom of our Lord.

THE IMMENSITY OF THE POPULATION.

Still, it is not her lofty mountains, her extensive plains, her mighty rivers, and her endless material resources that clothe China with so much interest to the Church; but her enormous population and the character of her people. It is impossible to think of the millions of China without being filled with astonishment. Whence came they? How are they kept in existence? What is the object of their existence? What place do they occupy in God's plan? What is their destiny? Whither do they go, generation after generation, on their departure from this world? These are solemn questions, and we cannot but ask them when we think of that dense mass of human beings.

It is generally supposed that China contains a population of between three and four hundred millions. In recent years wars and famine have made a great drain upon the country, and the population now is probably less than it was thirty years ago. Still I do not see much reason for doubting the substantial accuracy of the general opinion on this point. It is impossible to travel through most of the provinces without having an impression of a teeming population left on the mind. The cities, towns, and villages seem almost innumerable. The great centres of population present wonderful scenes of life and activity. Take Hankow as an example. This immense mart is situated in an angle formed by the

river Yangtsze, and its principle tributary the Han. The principal street is five miles in length ; and all the streets are crowded with human beings from the early morning down into the depth of night. One has to push his way through those thronged streets, with the same care and energy as he has to do in the busiest thoroughfares of London. There strangers from all the provinces are passing in and out every day. I have been walking up and down those streets for twenty years, yet most of the faces I meet even now are strange to me. The place was taken by the rebels four times ; and so completely demolished was it the last time, that only one house was left entire ; and yet it has presented for years the aspect of one of the most flourishing marts in the world. About thirty years since, before the rebellion, it was a common saying that an inch of ground in Hankow was worth an inch of gold. On the opposite side of the Yangtsze is the famous city of Wuchang. It is a fine walled city, the capital of the province of Hupeh, and the seat of the Viceroy of the two provinces of Hupeh and Hunan. On the opposite side of the Han river is the City of Han-Yang, with a large suburb attached to it. These three cities form one immense centre in the very heart of China, whose united population is not less than a million and a half. The population thirty years ago could not have been less than three millions. This is only one centre. There is Peking, with its million or a million and a half. There is Canton, with its million ; Chengtoo with its million ; and Suchow with its one or two millions. I have travelled over large portions of nine of those provinces, and everywhere the country has seemed to me to be crowded with human beings, and most of the land capable of cultivation actually under cultivation.

[illegible]

between four and five millions. I could mention four cities in China whose aggregate population is larger than that of the whole Island.

And then we must think of these hundreds of millions as living and dying without God, without Christ, and without hope in the world. Decide the question of the future condition of men as you may; what I affirm is that these millions are *now* without Christ, without eternal life, dead in trespasses and sins—actually perishing. Of this there can be no doubt; and this is an appalling fact.

That vast population is *now* perishing in the solemn and momentous sense in which Paul found the Ephesians perishing when he visited them; and this fact constitutes a ground of appeal for China, such as ought to go to the very heart of everyone who calls himself or herself by the name of Christ.

But look at the immense empire and its enormous population in another light. I have seen in this country families that almost come up to the ideal of what a family should be, and I have said to myself, "Oh, that all the families in China were just like that! What a glorious land it would be!" Well, I believe that the day is coming when it will be so. Think of China and her hundreds of millions becoming our Lord's and His Christ's! Is there nothing grand in that idea? Is there nothing inspiring in the prospect? Is that not an achievement worthy of the best and most earnest efforts of the Christian Church throughout the world? The obstacles on the way are numerous and gigantic; and the enterprise cannot be carried on without an enormous expenditure of men and means. But what are the obstacles, and what are the sacrifices as compared with this glorious consummation.

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not with savages, but with a highly civilized people. They have been a civilized people for thousands of years, and a source and centre of civilization to the surrounding nations. They were a civilized people at a time when the inhabitants of Great Britain were wandering about painted savages. Though they do not stand now on as high a platform as we do, it must be admitted that a few centuries ago, they were the most civilized people under the sun. No one in Europe in the 13th century, would believe Marco Polo's narrations of what he had seen in China, though we know now that every word he spoke was true. The whole picture was too grand and lofty for the people of those times to take in and believe.

Their walled cities, their canals, their commerce, their agriculture, their government, their education, their system of competitive examinations, their literature, and their remarkable discoveries, all show that the Chinese are a people who have reached a high degree of civilization. Printing, the mariner's compass, and gunpowder were known to them centuries before they were dreamt of in Europe. They have their humane and benevolent institutions, such as hospitals for the sick, the aged, and foundlings. Every village almost, has its school, or schools; and the cities and towns are plentifully supplied with them. The education consists in a perfect mastery of the Confucian classics, and the power of reproducing them after a fixed style of composition. The bulk of the male population can read to some extent; a large proportion of the population are respectable scholars; and among the scholars are to be found thoroughly educated men, with minds well trained, and capable of mastering any subject brought before their notice. The Chinese have no hereditary aristocracy,

the men of letters being the only true nobility in their estimation. They stand first and foremost in the social scale. The civil officers are chosen from the literary class; and among them are to be found men of undoubted ability. Sir Frederick Bruce gave it as his opinion, "That Chinese statesmen were equal to any he ever met in any capital in Europe." Their literature is enormous in size, if not transcendent in value. Their standard works are to be had in every shape and form. Some editions are expensive and beautifully got up; others are issued in the cheapest style, so that the very poorest may possess themselves of them. They have an imperial cyclopædia, printed in thirty-two sections, and each treating of a single department of Chinese knowledge. The whole would occupy, on book shelves, the space of 1,044 thick octavos, and the work is sold for a sum equal to £500. Facts like these are sufficient to show the value the Chinese attach to their literature. There is another interesting fact connected with their standard literature: it is entirely free from every kind of immorality. This cannot be said of much of their common literature: but it is strictly true of their classical works. The same remark applies to their idolatry. It is remarkably free from cruelty and immorality. Though the Chinese as a people are far from being a moral people, they have not attempted to deify vice by putting it under the patronage of a god or goddess.

The Chinese, also, have had for ages a regular form of government. They abandoned feudalism two centuries before the Christian era, and adopted the centralization system of government, which they have retained ever since. The government is an absolute and despotic monarchy. But though despotic, it is seldom

oppressive and irresponsible. The Emperor has his ministers and his boards; he does nothing without consulting them; and there are bounds beyond which they dare not go without consulting the wishes of the people. The theoretical relationship between the Emperor and his people is that of a father and his family. He is also the high priest of the people on certain state occasions; and thus this despotic monarchy is made to assume the patriarchal form. The mandarins, or civil officers, are appointed by the Emperor himself from the literary class; they are called the fathers and mothers of the people, and are expected to rule paternally. Unfortunately, however, they are so more in name than in deed. In practice, the mandarins manifest more of the wolf nature than they do of the paternal. Though the people have no voice in the government of the country, still it is considered a dangerous experiment to rule without reference to their well being. "Heaven sees as the people see, and hears as the people hear." "The hearts of the people speak the commands of heaven." The language abounds in such sayings; and the ruler in China cannot safely ignore them. When an emperor forfeits the affections of the people, he is looked upon as one who has lost his right to rule as the Son of Heaven; and his dethronement in the circumstances is regarded as a righteous execution of the divine decree in respect to him. The mode of government is generally admitted to be well adapted to the genius of the people, and to their present and past intellectual and moral condition.

I will not speak of the Chinese as merchants and artisans; suffice it to say that they have no difficulty in holding their own with our merchants, and that in point

of patience, ingenuity, skill and dexterity in manipulation, they cannot be surpassed.

It will be generally admitted that the Chinese, taking them all in all, stand higher than any other Asiatic nation, not excepting the Hindus and Japanese. As to the Hindus, they are more speculative, imaginative, and philosophical than the Chinese ; but they are far inferior in those practical qualities that constitute the greatness of a nation. The Hindus have not yet learned to write history and record facts, while the Chinese have been doing this for millenniums. In useful inventions, history, politics, social economies, and practical applications of science, the Chinese stand on a very much higher platform than the Hindus.

The Japanese are an inquisitive, progressive people ; but their civilization is based on that of China. They can boast of no great inventions and discoveries. The sages of China are revered by the Japanese as they are by the Chinese, and her standard works are studied by them as they are by the Chinese themselves. No one is counted a scholar in Japan, who does not read and write Chinese. The Japanese, up to the present time, have been indebted to the Chinese for nearly every idea of any value they have possessed. Till quite a recent period they looked up to China for instruction, as they are doing now to England and America. This will account for the difference in the attitudes of the two peoples toward modern improvements and inventions of every kind. The Japanese have always been learners, and are quick to learn ; the Chinese have always been teachers, and are slow to come down and sit at our feet. Having been teaching others through the ages, they do not understand being called upon to learn ; and they regard

our conduct in assuming the position of teachers to them as nothing less than brazen-faced impudence. Hence in Japan we have vitality and progress, while in China the tendency is to finality and immovability. The national mind has been kept in a state of torpid hybernation by its extreme veneration for antiquity, and a profound sense of self-sufficiency. The Chinese have appeared to me to be a nation with their heads turned in the wrong direction. Every look has been backward, and every eye has been fixed on the hoary past. The officials and scholars worship antiquity, and deem it to be the grand object of their existence to perpetuate it. For ages China has been a petrification. There is, however, no end of talent in the nation, and as a people they are capable of the very highest development. In respect to mental capacity, solidity of character, and national stamina, the Japanese cannot compare with the Chinese. The Japanese take up with things new very much as children take up with toys; and, like children, they soon get tired of them. The Chinese, on the other hand, are slow to take up with anything, but once they have done so, and found the use and value of it, they will not let it go.

Now, the civilisation of the Chinese presents to my mind a strong argument why we should strive earnestly to evangelize them. Evangelize the Chinese, and the evangelisation of all the surrounding nations must follow. As they have been in the past a source and centre of *Pagan* civilization, so they may become in the future a source and centre of *Christian* civilization. The Japanese are not equal to this lofty position; but the Chinese possess every essential qualification for it. It must be admitted that their civilization constitutes

a formidable barrier in the way of their speedy conversion. It is much easier to influence an uncivilized than a semi-civilized people. There is something in our indisputable superiority in every respect over the Africans, the Malagasy, and the South Sea Islanders that strikes them with astonishment, and tends to excite their respect. But the very antiquity and civilisation of a people like the Chinese are calculated to make them proud, self-sufficient, and exclusive—to blind their eyes and stop their ears to everything that is foreign. Such is the actual state of things in China. Notwithstanding our obvious superiority in many respects, they call us barbarians, and regard us as such in their deepest heart; and the fact that the gospel is introduced into their country from foreign lands is to them an all-sufficient reason for rejecting it, without inquiring for a moment into the intrinsic merits or demerits of its nature and claims. There is, however, something glorious and inspiring in the thought of regenerating a nation like this, and especially when we bear in mind that the consummation is as certain as the aim is noble and god-like.

RELIGIOUS CONDITION OF CHINA.

It may be asked, Why attempt to unsettle the religious convictions of a highly civilized people like the Chinese? Why attempt to introduce the Christian religion into a country like China at all? The replies which might be given to these questions are many; but I can only dwell on one at this time, namely, that the Gospel is China's *supreme need*. No Christian man can look at the condition of China, religiously and morally,

without seeing that Christianity is the vital need of that great people. Looking at the present religious condition of the Chinese, it appears to me to be about the most deplorable that can be well imagined. God has not left Himself without a witness in China. The Chinese had at one time a knowledge of the true God, and called him Shang-ti, the Supreme Ruler. I cannot see how any one can read the Chinese classics without coming to the conclusion that the Shang-ti of the ancients was a personal being, that He stood in their estimation peerless in His grandeur and glory, and far apart from all other divinities worshipped by them. The emperors of China have been from time immemorial offering burnt sacrifices to Shang-ti; and the most important of all the State observances to-day in that empire is the imperial sacrifice presented to Him at the winter solstice at the round altar in Peking. In this service the Emperor himself is the high priest, and an entire bullock is burnt. The bullock must be a male of two years old, the best of its kind, and without blemish. But the Chinese of the present day seem to have lost the original idea connected with the name Shang-ti, and the burnt offering presented to Him. Ask the scholar who Shang-ti is, and he will probably tell you that he is heaven, or nature, or the universal law of nature. Ask the common people who Shang-ti is, and they will tell you that he is Yü-Hwang Shang-ti, a deified man. In the burnt offering there is no acknowledgment of sin, or recognition of a substitutionary element. It is regarded simply as an expression of gratitude. Throughout the whole empire there is but one altar to Shang-ti; that altar is in Peking; and the Emperor himself is high-priest of the altar. The ser-

vice is imperial, and the subject has no share in it. The people are forbidden by law, under heavy penalties, to sacrifice to Shang-ti.

There are certain *ex officio* religious duties devolving on all the magistrates. They are required to repair to certain temples periodically, and pay their respects to certain divinities. The Emperor himself, however, stands first and foremost among the gods, before whom they perform the three kneelings and nine bows. This State religion is a dead empty form. The people know very little about it, and they have nothing whatever to do with it.

The Confucianists, though often called a religious sect, cannot be properly so regarded. Strictly speaking, they have no religious creeds, no priests, no temples, no gods. They may be worshippers of many gods, but it is not as Confucianists they are so. They all worship Confucius; but they do not worship even him as a god actually ruling in the universe. They offer no petitions to him, neither do they expect to receive anything from him. He is revered as the highest manifestation of humanity, the ideal, pattern man, the infallible teacher. They also worship their deceased ancestors. This is the most important religious duty a Chinaman can perform. To neglect it is regarded as unfilial, the greatest of moral delinquencies in China. If the Chinese are real in anything, it is in this they are so. Whilst alive, the parents are called the two living Buddhs, or gods; and according to the teachings of Confucius, they are to be served after their death as if they were still present. Most of the scholars, however, deny the immortality of the soul. They maintain that it is a compound thing; that death reduces it to its com-

ponent parts, and that when the decomposition takes place, the soul as a soul disappears, and ceases to be. Still they worship the dead as a mark of respect, affection, and gratitude. As a rule they hold that the Shang-ti of the classics is not a personal being; and their philosophy recognises only Nature self-produced and active, but impersonal, will-less, and unintelligent. Confucianism is essentially a system of morals, applied only to this life, and confined to the duties which springs from the various human relations. Do thy duty as a father, as a son, as a husband, as a wife, as a prince, as a subject, as a brother, as a friend. This is the whole duty of man. As to the gods, it matters not to thee whether they exist or not. Attend to these things, and it will be well with thee, let the truth in regard to them be what it may. Confucius himself disliked to touch on religious subjects. He would attempt no reply to questions regarding man's spiritual nature, relations, and destiny, and resisted every effort to draw him into the domain of the invisible and eternal. And this stolid indifference to what lies beyond the present and physical has been fully inherited by his disciples. They boast of their ignorance and indifference in regard to everything pertaining to the gods and the spirit world. Most of them might be called agnostics. They will neither affirm nor deny, but simply assume the position that certitude in regard to the supernatural is neither possible nor essential. They will as a matter of custom contribute towards the support of religion, visit the temples, and attend to certain rites and ceremonies; but their mental condition is that of scepticism and indifference.

As to the people, they are prepared to bend the knee,

and knock the head to everybody and everything that promises to bless them with physical good or protect them from physical ill. But they are sceptical in regard to the existence of the gods they worship. They will generally tell us that they half believe and half disbelieve ; and that the only thing they are certain about is that heaven and earth are great, and that their father and mother are honourable ; that is, that heaven and earth, together with their parents, are the only objects of worship concerning which there can be any certainty. Though the Chinese have gods many, and temples many, it appears to me that they are utterly devoid of the true spirit of worship, and that the idols are indebted to custom, fear, and selfishness for any attentions bestowed upon them. A sense of sin, contrition for sin, humble gratitude, spiritual communion with the objects of worship, reverence, love—these, and such elements as these, do not enter into their religious life. Their religion is a commercial transaction, in which they imagine that they have a right to drive as hard a bargain as they can, and practise any fraud in their power.

The religious condition of the Chinese as a people may be inferred from their latitudinarianism. There are three religions in China : Confucianism, Buddhism, and Tauism. It is often supposed that the nation is divided between these three, and that there are so many Confucianists, so many Tauists, and so many Buddhists. No mistake could be greater. Though mutually conflictive and repugnant, these three systems live together in perfect harmony in China. The people believe in them all, and they belong to them all. Such is the latitudinarianism of the Chinese, that they would

neither see nor feel anything incongruous in being members of every church, and subscribers to every creed upon earth. They would have no objection on religious grounds to admit Jesus into their pantheon, if He would only take His seat quietly among the other gods, and rest satisfied with being regarded as one of the many. What they do not understand about Christianity is its exclusiveness, and the earnestness of its tone in regard to things spiritual and divine. This catholicity of theirs arises wholly from their profound ignorance of, and stolid indifference to, the nature and claims of any form of religious belief. The people are profoundly ignorant of the history and character of the religions they profess, and the priests of Buddh and Tau, for the most part, know absolutely nothing of Buddhism and Tauism. Religion, as realised by the Chinese in their inward experience, is not worthy of the name, and it is a remarkable fact that they have not in their language a generic term for it.

THE MORAL CONDITION OF THE CHINESE.

But this is not all. The Chinese are as immoral as they are irreligious. For my own part, I do not think that morality is possible to a nation without deep religious convictions. Many imagine that morality depends upon mere education; but I know that no amount of secular, or even moral, education can change the human heart. Education is everything in China, and religion nothing. They have excellent moral maxims, and they fancy that nothing is required to be done, in order to make men moral, but to saturate the minds of the people with these. But what do we find in China? Read the first chapter in the Epistle to the

Romans, and you will have a true picture of the moral condition of the people. You may see nothing of the abomination ; but there it is, and every one knows it. As a people, the Chinese are sadly destitute of truthfulness and honesty. I have never known a heathen among them in whose word I could put the slightest confidence. The Chinaman is never so much in his element as when telling a barefaced falsehood. A lie with him is just what a smart repartee is with us, and any deception he can practice is regarded as legitimate cleverness. A Chinaman can be honest from policy ; but he is seldom, if ever, found honest from principle. The officials are known by the court and the people to embezzle their hundreds, and thousands, and tens of thousands ; and yet they are not looked upon as disreputable by any. Bribery, corruption, and extortion fill the land. From the beggar's hovel to the dragon throne, there is an entire absence of truth and honour. Such is the general corruption in China, that a man of principle and integrity, of conscientious fidelity in the discharge of public duty, could not be a government officer. He must "squeeze," in order to render himself squeezable, for if when squeezed he yielded nothing, he would be cast aside as a worthless thing. I cannot dwell on the degraded condition of the female sex, the utter ignoring of woman in the educational system of the country, and the crime of infanticide, which is so rife in some parts and in certain circumstances.

Such is the religious and moral condition of the Chinese. They are not only destitute of the true object of worship, but also of the true spirit of worship. Indeed, the most remarkable feature in it is the entire absence of spirituality and truthfulness. The consequence

is, that even their morality is an empty, delusive, worthless thing. The most valuable maxims of the ancient sages are now but empty shells, the kernels having been eaten up by worms. They have no influence over the hearts of the people. For many ages they have done little else than supply the nation with lime wherewith to whitewash graves full of dead men's bones and all uncleanness.

CHINA'S SUPREME NEED.

What the Chinese need above all things is vital religion—a heavenly principle that shall infuse a new moral and spiritual life into the heart of the nation, a mighty power that shall transform them in their inmost being, a divine inspiration that shall create within their breasts aspirations after holiness and immortality. In other words, what the Chinese need is the Gospel of Jesus Christ.

I believe in the advancement of commerce, in the progress of the English language, in saturating the Chinese mind with a knowledge of the arts and sciences, and introducing into China railways, telegraphs, and all our mechanical inventions and appliances. But I believe, also, that China can never truly rise without Christ. What they must have ere they can possibly advance in the path of true progress, are deep religious convictions, acute moral sensibilities, and consciences quickened, enlightened, and strengthened by the Spirit of God. Without this they must ever remain the materialistic, untruthful, dishonest people they are, and material prosperity to them in their present moral condition would be a bane rather than a blessing. The Gospel is the power of God unto salvation: and salva-

tion from her moral and spiritual condition is the great need of China.

The Chinese have some admirable qualities, and they need nothing but true religion in order to make them a noble race. Let the love and fear of God take possession of their souls, bless them with a Christian conscience, awaken within their breasts longings for the spiritual, the heavenly, and the divine—let this be done, and their progress in the path of true greatness will be both rapid and signal. Moreover, the tendency of the Gospel is to humble their foolish pride,* remove the national contempt for everything that is not of China, and put an end to that exclusive spirit which leads them as a people to desire that their magnificent country should stand, like a great world within itself, apart from the rest of the globe. I have studied the influence of Christianity on the native mind in this respect on our converts, and I have been struck with its potency. It prepares their minds to receive right impressions concerning themselves and the great world in which they move, and introduces them in sympathy into the great family of nations. It does not de-nationalize them; but it makes them cosmopolitan, and enables them to look on all men as brethren. It opens their eyes to see that the ancients were fallible men, that the future of the world is to be more glorious than its past, and that China has much to learn. I can see distinctly from the manifest influence of Christianity on those who have embraced it, that, if the Chinese were to become Christians, our difficulties with China would be at an end. Apart from Christianity I can see no hope for China. There is no power in the religious systems of the country to develope a holy character, a true manhood. Buddhism

and Taoism can make the people superstitious, but not religious. The tendency of Confucianism has been to dry up the religious sentiment in the Chinese mind, and to leave it the most unspiritual thing imaginable. You hear a good deal in this country about the religious heathen and the moral heathen. I am only sorry to say that you hear more about them here than you can see of them there. Of course, I cannot say that there are none among the heathen who are honestly striving to live up to the light which they possess, but I do mean to say that I have met with none, and that, if there be any, they are so few that it would be misleading to take them into consideration. But then I am reminded that wicked men and wickedness abound in Christian lands. True! Sadly true! Yet there is a difference. There are in England and America men as selfish, sensual, unspiritual, and wicked, as you can find in China; but there are also in England and America Christ-like men, who can say with their divine Master, that it is their meat and drink to do the will of Him that sent them, and finish His work. In China it is all darkness and corruption, without a ray of light or a particle of salt. In England and America you have darkness enough, and corruption enough; but you have also the salt of the earth, and the light of the world. This makes an enormous difference, and it is to Christianity this difference is to be ascribed.

"It is not necessary," says Lord Macaulay, "that a man should be a Christian to wish for the propagation of Christianity in India. It is sufficient that he be a European, not much below the ordinary European level of good sense and humanity." These words apply with equal force to China. If it is true that all national

greatness depends on the tone of public feeling and manners, and that this again depends on the influence which religion exerts on the life of the people, and that moreover the strength, sacredness, and permanency of this influence depends on the character of the religion which wields it—if all this be true, it is certain that China cannot advance in the path of true progress without a complete change in the religious life of the nation. “It is Christ alone who can lead on the glorious dawn of the Chinese renaissance, the new birth of a mighty nation to liberty, and righteousness, and an ever expanding civilisation.” Christianity alone can awaken all the possibilities of a man’s nature, and clothe humanity with true strength, beauty, and grandeur. Let us, then, give the Chinese the Gospel, believing that it is their supreme need; that it is to them, what it is to ourselves, the power of God unto salvation; and that in China, as in all other lands, it is the grand means of promoting the temporal and social elevation of the people, as well as their spiritual and eternal well-being.

CHINA OPEN.

There was a time when China’s supreme need was known to the Church, but when the Church had no access to China’s millions. Such is not the case to-day. I cannot think of the great changes that have transpired in China during the last forty years, in this respect, without asking with wonder and gratitude, What hath God wrought? Only forty years ago it was a crime to teach the Chinese language to a foreigner, a crime to print anything in it for a foreigner, and a crime to learn it by a foreigner. No public preaching or teaching was

tolerated in those days. To address an individual or two, with fear and trembling, in an inner apartment, with the doors securely locked—that is the way Dr. Morrison, our first Protestant missionary in China, was compelled to carry on his direct missionary labours for twenty-six years. He accomplished a great work in translating the Scriptures into the Chinese, and compiling his valuable dictionaries; but he found it impossible to go forth among the people and openly proclaim the message of salvation. To him China was a sealed country, and his being allowed to remain in Canton at all is to be ascribed to his official connection with the East India Company. Taking all things into consideration, we are not surprised to learn that at the close of a laborious career of twenty-six years, this faithful servant of Christ could not boast of ten converts. The other missionaries were compelled to settle among the Chinese scattered over the East Indian Archipelago. It was our first treaty with China, concluded at the city of Nanking, in the year 1842, that began to open China to both the merchant and the missionary. At this date five ports were opened, and real missionary work began to be done. In 1858 nine new ports were added to these five, and the whole country thrown open so far as the right of *travel* is concerned. When I arrived in China in the year 1855, there were just five spots in the whole of that vast empire on which the foreigner might pitch his tent. The interior was hermetically closed against him, the length of his tether being only twenty-four hours from the treaty port. He might go where he chose, but he must be back within twenty-four hours of the time he started. How different the present state of things! The whole of China Proper is open to us, and the mis-

sionary has the right to go and deliver his message in every province, city, town, and hamlet in the land.

There is only one province at present whose capital is closed against us, and that is the anti-foreign province of Hunan. Two years since the same might have been said of the province of Kiang-si. Missionaries had called at the suburbs of its capital, Nan-Chang, but every attempt to enter it openly had been successfully resisted. On the 4th of January of 1880, Mr. Archibald, of the National Bible Society of Scotland, and myself, appeared before its gates, and were turned back in the usual fashion; and we spent the rest of the day in preaching and selling our books in the suburbs. In course of the afternoon, two of the magistrates called on us. They seemed very disinclined to admit us into the city. They got up a thousand and one reasons why we should not be admitted; but we managed to get up a thousand and two reasons why we should. At last one of the magistrates looked up and said, "You speak the language as we do, you seem to know all about our manners and customs, and you appear to be peaceable men; if all foreigners were like you, they might be admitted without prejudice. To-morrow we will send an escort of two or three men to take you in. Don't go to-day." On the following day the escort was at our boat betimes. We followed them into the city, walked about in every direction, saw all that was to be seen, preached freely in the temples and streets, sold as many books as we could spare, and left without having created the least disturbance. That was the first time the Gospel was preached in the noble city of Nan-chang. It has been visited repeatedly by other missionaries since our visit, and a good deal of evangelistic work has been accomplished

within its walls. Having been so successful in Kiang-si, we thought we would try Hunan. We called at its capital, Chang-sha, but found its gates hermetically closed against us. In other parts of the province, however, we discovered that a great and effectual door had been opened. Ere long, the people of Chang-sha will have to give up their foolish pride and hostility; and when that is done every other city in that magnificent province will open its gates, and all the cities in the eighteen provinces will be accessible to the missionary.

The ease with which the work of itineration is carried on in China is simply wonderful. As far back as the year 1868 Mr. Wylie, the agent of the British and Foreign Bible Society, and myself completed a missionary tour of three thousand miles in the provinces of Hupeh, Sze-Chwan, and Shen-si. We ascended the Yangtsze river as far as Su-chow-foo, a city situated at the mouth of the Min, and distant from the sea 1,700 miles; ascended the Min as far as Cheng-too, the capital of Sze-Chwan; proceeded overland in chairs to the river Han; played with the Han where it is a mere rivulet, and then glided down along its capacious bosom to Hankow, the spot where the Han and the Yangtsze meet, and thence pursue their common course to the sea. The Gospel had never been preached in that region before; and yet we called at most of the cities and towns on the line of our route, and carried on our work without let or hindrance. There is Chung-king, the commercial capital of Sze-Chwan, and one of the finest cities in the Empire. Its population is about 500,000. In that magnificent city, where the Gospel had never been preached before, there is hardly a street in which I did not address large and attentive audiences. And

there is Cheng-too, the capital of Sze-Chwan. Its population we estimated at about a million; and yet I preached in the streets of that fine city, and in the midst of that enormous mass of human beings, with as much ease and sense of security as I was wont to do in my chapels at Hankow.

While travelling in the provinces of Kiang-si, we visited King-teh-chen, a place famous the world over for its porcelain manufactures. All the fine ware seen in China, or exported from China, is manufactured at this immense mart. Here missionary work had never been attempted, and I had grave doubts as to whether any foreigner would be admitted within the precincts of a place so jealously guarded. Our success, however, was complete. We landed without opposition, penetrated its narrow streets, visited its furnaces, and inspected every department of its porcelain manufacture. We also preached to immense crowds, and sold thousands of books and tracts. I shall never forget my congregation in the centre of the town. We had found our way to an immense square in front of the Imperial Pottery. For a while the whole town seemed to be pouring into this square, and at one time there must have been from three to four thousand people present. Here we stood for hours, I preaching with all my might, and both of us selling books as fast as we could hand them to the eager purchasers. Having never seen a foreign face before, the people were naturally curious to have a look at us. The curiosity was intense, and the excitement was considerable; but we were in the best of moods, and had no difficulty in keeping the crowd within due bounds. Having finished our work, we departed in peace, feeling more than satisfied with the conduct of the magistrates

and people ; and deeply grateful to God that King-teh-chen was now open to the Gospel, and that we had had an opportunity of delivering our message to thousands of its inhabitants.

Missionaries, and that of *all* the societies, have been travelling over that vast Empire during the past twenty years, and have found the country both legally and practically open. With a good knowledge of the language, and a fair share of common sense, a man can go almost anywhere in China, and preach in the streets and the temples. And I would add that the adoption of the *native* dress is by no means essential to either efficiency or safety. I have never adopted the native dress, and that for the simple reason that I look upon it as a hindrance rather than otherwise. It is quite right that every man should please himself in the matter ; but it is a great mistake to attach the least value or importance to it.

Thus China is open ; and it is impossible to have any realisation of the fact without wonder and gratitude. "O rock ! rock ! when wilt thou open ?" It is now more than 300 years since this ardent exclamation escaped the lips of a pious Roman Catholic missionary, as he kept gazing on that land almost in despair of ever being able to penetrate its mystery. Dr. Milne walked up to that rock but was driven back to Malaca ; and from that distant point he could only look wistfully towards China, wondering when it would open. To him, however, it never opened. Dr. Morrison stood before that rock twenty-six years, but he closed his eyes in death without having discovered as much as a rift in it. About forty years ago God smote the rock, and it trembled and yawned, and a few missionaries rushed in, but they were

not allowed to proceed far. About twenty years ago God smote the rock again, and it sank and disappeared; and now we may go up into the land, each man straight before him, and take it. This is the Lord's doing, and is is marvellous in our eyes. And what are the voices we now hear? I know not what voices we do hear; but I do know what voices we should hear. From that yonder throne, high and lifted up, we should hear the voice of God coming down to all our Churches, and saying, "Whom shall I send, and who shall go for us?" And from these Churches we should hear ten thousand voices rising up in gladsome response to that voice from heaven—from the hearts of young men and young women saying, "Here are we, send us"; from the hearts of mothers and fathers saying, "Here are our sons and daughters, send them"; and from the hearts of all saying, "Here is our gold and our silver, which we lay on Thine altar freely and lovingly, in order that Thou mightest send those whom Thou choosest and callest."

RECENT PROGRESS.

I have stated that China is legally and practically open to the Gospel. But this is not all. During the last twenty years the Gospel has been preached, and the Word of God and other Christian books have been distributed extensively in all the provinces. Fourteen out of the eighteen provinces are actually occupied by missionaries and their families. In some of the provinces a great deal of Christian work has been accomplished. Take the central province, Hupeh, as an example. Out of its sixty or seventy walled cities, there are only seven that have not been visited by the missionary or

the colporteur. In order to appreciate this fact, it must be borne in mind that the area of Hupeh is larger than that of England and Wales put together. It possesses more than 70,000 square miles, and a population of 26,000,000. In some provinces a still greater work has been accomplished than in Hupeh, for the simple reason that it has been carried on in them for a longer period, and that the workers have been more numerous.

The progress in the work itself is also very encouraging. There are at present in connection with the Protestant missions in China more than 600 stations and out-stations, more than 300 organised churches, of which about twenty are wholly self-supporting, and about 250 partially so. There are seventy or eighty ordained preachers and pastors; more than 500 assistant preachers; some seventy or eighty colporteurs; and about ninety Bible-women. There are about 20,000 communicants. In 1843 we had not in the whole of China six converts; in 1853 we had 351; in 1864 we had 1,974; in 1868 we had 5,743; in 1877 we had 13,035; and now there are about 20,000. The ratio of progress is, I think, such as to encourage and strengthen the heart of every one who feels an interest in the evangelisation of that great people. The total contributions of the native Christians in 1876 was 9,272 dols. This is a fact worth taking notice of. The Chinese are a money-loving people. Their principal divinity is the god of riches, and their one aim in life is the acquisition of pelf. When the Chinese converts begin to give of their money, it may be taken for granted that they have given their hearts. Among our converts there are men who have undoubtedly been born again, men who have tasted the good Word of God and the powers of the world to come, men who can testify from

an inward experience that the Gospel is the power of God unto salvation, and who are doing what they can to sow the good seed of the Word in the hearts of their fellow-countrymen. Though we are bound to confess that hitherto not many wise men after the flesh, not many mighty, not many noble are called, yet I am glad to be able to say that among our most zealous converts and most efficient native assistants are to be found respectable scholars. In connection with the Churches at Hankow there are not a few graduates and undergraduates, some of whom are men of genuine piety, great earnestness of spirit, and real worth as helpers in the work. Besides these converts there are hundreds, nay thousands, in the different provinces who are thoroughly convinced of the truth of Christianity and the folly of idolatry, though they have not joined us. It is one thing in China to believe, it is quite another thing to possess courage enough to make a public profession of faith. We have given the Chinese the Bible; we have given them a valuable Christian literature; and we have given them, also, a secular literature of great worth. These books have been scattered over the face of the land, and the knowledge of God's truth is being widely spread. When I arrived in China it was a phenomenon to meet a man, outside the treaty ports, who knew anything about our teachings. Now they are to be met with by the hundreds and thousands. Even Churches have been formed in many an inland city, town, and village, and isolated Christians are to be met with here and there and everywhere. During these twenty years we have been filling the air of China with the music of the cross, and saturating the minds of the people with the story of Jesus. Looking at the Empire generally, it may be

safely said that the missionaries are now taking possession of the land as they never did before, and that Christian work is carried on with an energy and on a scale which completely dwarfs the attempts of earlier days.

GENUINE CONVERSIONS.

Are there any genuine Christians among the Chinese converts? Are the missionaries doing any real work in China? The following specimen facts are submitted as a reply to these questions. During the past few years many of our converts have died. All these, so far as I know, have departed this life in the faith. With regard to some of them my knowledge is minute and exact; and I can testify, from personal observation, that they died embracing the Cross, and rejoicing in the hope of the glory of God. Let me speak of two who died at the hospital, and were visited by us every day, and often more than once in the day. The first, Wang Cheng-Sheng, was baptized in April 1876, and, from first to last, was one of the happiest specimens of a Christian I have seen in that land. I remember the day and the occasion on which he was brought to decide for Christ. I remember also a church meeting in which he moved all our hearts, by telling us of the joy with which the gospel had filled his own heart, and the peace it had brought into his family. "I was," said he on that occasion, "one of the most miserable of men, and my house was a perfect hell. My temper was violent, and I managed to make all around me wretched. Now my heart is at rest, and nothing but harmony pervades the family circle." Whenever I visited him during his illness I found him calmly awaiting the will of God. Again and again did

he assure me that his whole trust was in Christ and His cross, and that death had no terrors for him. Early on the 17th of October a messenger came from the hospital to inform me that Wang was dying. Both Dr. Mackenzie and I hastened to the spot, and found it was so. His wife, also a Christian, was present, and weeping bitterly. I tried to comfort her by telling her that he was going to the better land, and that he would soon be there. "Yes," said she, "I know that, but my loss is irreparable; he has been such a good husband to me since he became a Christian." Then followed one of the most touching scenes I have witnessed in China. Liu, the dispenser, bending his head to Wang's ear, asked him if he felt the Saviour near. Wang was speechless, but he made a faint nod in token of assent. Liu asked him if he had any fears. There was a slight movement of the head in reply. Then Liu, in his peculiarly gentle, subdued tone of voice, spoke to the dying man of the glory that was about to be revealed to him. "You are not going to a strange place," said he; "Jesus is there, all the great and good are there, and many friends from Hankow are there. They will know you, and joyfully receive you. We also shall soon be there. Will you tell them that we are coming?" It was impossible to listen to such words, and look at the dying man—as he was signifying, by a faint nod or a slight shake of the head, that he understood and felt it all—without being deeply moved by the solemnity and beauty of the scene, and blessing God for that Gospel which had brought light and immortality to light.

The second, Tung Chen-tsiang, was baptized in November, 1876. This man had been an opium-smoker for about twenty years, and when I first saw him he looked

more like a ghost than a man. After attending the daily services for some time, he became deeply convinced of sin, and very anxious to join the Church. He knew that he could not be admitted whilst smoking opium, but he was afraid that the attempt to break off from the habit would cost him his life. At length I prevailed upon him to come to the hospital and be cured. The experiment was almost too much for his worn-out constitution. Besides having to contend with the craving in its most savage form, a severe attack of rheumatism came on, and almost drove him mad. On the third day the crisis was so dreadful that he felt he must give up the struggle. "It is not only the craving," said he, "but this horrible rheumatism. Every bone in my body is aching. Were it not for my desire to become a Christian, I should never think of enduring this suffering." We prevailed upon him to persevere, in dependence on the help of a sympathising Saviour. A few days later he was dismissed from the hospital, cured, as he told me, in body and soul. "Teacher," said he to me, "I am a new man; I have been born again. Formerly I was a demon, now I am a man. Than God! thank God!" Soon after his baptism he began to work for Christ. He first brought in his employer, a leader of considerable standing in the vegetarian sect. Several more followed, and all more or less influenced by his teachings and example. During his illness two of these men came to ask me what I thought about his case, and I was delighted to notice the remarkable interest in him which they evinced. "We can ill spare him," they said; "it was he that brought us to the Saviour, and he has been ever at hand to guide and strengthen us. If he is taken from us we know not what we shall do." At our first Church meeting after

his death, his employer wept tears of genuine sorrow when relating certain facts connected with his life since he became a Christian. A large number of the converts volunteered to take turns in watching with him, and attending upon him during his illness. His disease, like that of Wang's, was dysentery; and I feel that nothing but the grace of God, and an implicit faith in the reality and worth of our departed brother, could have enabled them to attend on him in those trying circumstances. Not having left any money behind him, the expenses of his funeral were defrayed by the native Church; but so ready was every one to give, that it was found when the subscriptions were paid, that we had a considerable balance in hand. I mention these facts in order to show in what esteem the man was held by the native Christians. Their knowledge of each other is very thorough, and it may be taken for granted that the man on whom they cheerfully bestow their time and their charity is no hypocrite. In his illness Tung manifested the most perfect resignation to his Father's will, and trust in Christ. His sufferings were extreme, but he never murmured. One evening, when about wishing him good night, he said, "I have but one desire, namely, that God's will should be speedily accomplished, whether it be for life or death." Speaking to the converts on one occasion, he said, "Not a few Christians have commenced well, but have ended badly; I would rather die now than recover, and then grow cold and lifeless. God sees the future, and knows what is best. I have led a wicked life, and if permitted to live I might yet fall back into sin. It may be God's will to take me now to Himself in order to prevent that dreadful possibility." He was in the habit of exhort-

ing the Christians who came to see him from time to time to cleave to the Lord with true purpose of heart. These facts speak for themselves.

Not long since my wife called on a lady at Hankow, and one of the first questions put to her was this: "Is it true that all the Christians in China are hypocrites?" This lady, having taken considerable interest in the missionary work at home, seemed much distressed, and expressed herself as anxious to know the truth of the matter. She was simply asked to come and see for herself. She did so, and was greatly astonished to find what God had accomplished in these parts. A gentleman in Hankow, speaking to a friend of mine, said that he had seen something of the missionary work at another part, and that he had come to the conclusion that there are no genuine converts. I am inclined to think, however, that he has seen as much elsewhere as he has seen here, and that is absolutely *nothing*. The fact is these men *will* not see; they wilfully close their eyes to the facts by which they are surrounded, and rashly, I might say *wickedly*, traduce a work about which they know nothing. That there are hypocrites among the converts we know. But are there no hypocrites in England and America? That our converts are not perfect we know. But are Christians at home all that they ought to be? and are there many foreigners in those communities who can cast stones at the native converts in this respect? That the progress of the work is slow we know. But what are these communities doing to speed it on its march? Be this as it may, the dying testimonies of Wang Cheng-Sheng and of Tung Chen-tsiang are only specimens of many more that might be supplied from every mission in China. And the question suggests itself, What can you make of them on the supposition

that all our converts are hypocrites? We have converts scattered over the plain of Hupeh, many of whom are living at long distances from Hankow, and thrown entirely on their own resources. They are known in their villages as Christians, and hold their little conventicles, and do what they can to propagate the faith. What *do* they gain by this hypocrisy? Politically they are simply tolerated at best, whilst they are constantly exposed to persecution more or less severe. Socially they lose much, for in the estimation of their neighbours and relatives their profession of the foreign religion only brings them into shame and contempt. From us they get nothing in the shape of money, food, or influence, and they have no prospect of getting anything. The Chinaman is no fool, and when he plays the hypocrite he aims at something real and substantial. But what do these poor Christians aim at, if their profession is a mere sham? And what did our departed brethren gain by their dissimulation? A remark was made in Hankow not long since to the effect that all the converts in China, when they come to die, are as much heathen as ever; and it was backed up by a long story about a female convert connected with the Roman Catholics at Kiukiang, who had been regarded as a genuine Christian, but who on her death-bed requested that the heathen priest should be sent for and minister to the wants of her soul. That such a case may have occurred, I can easily believe; but to draw from it the sweeping conclusion that all our converts go out of the world after this fashion, only shows how ignorant as well as inveterate the prejudice against the missionary work in the communities of China is. I think fifty to a hundred converts in connection with the London Missionary Society have died in and around

Hankow since the commencement of the work. I have not the slightest reason to suppose that one of them turned heathen on his or her death-bed ; whilst I know for certainty that the majority of them have gone hence, in sure and certain hope of the resurrection to eternal life through our Lord Jesus Christ. I have heard them with their last breath conjure their heathen relatives to allow them to be buried according to the Christian rite.

The wife of one of our converts died in 1876. Her father-in-law being still a heathen, asked her, shortly before she died, how she wished to be buried, whether according to the Christian or the heathen rite, assuring her that whatever her husband might say he would see to it that her wishes were carried out. Her reply was, " I am a Christian ; I die a Christian ; I wish to be buried as a Christian." She was buried by myself, and her father-in-law was at the funeral. About three months after he himself was received into the Church. Had the sincerity and steadfastness of his daughter-in-law in the hour of death nothing to do with his decision to identify himself with the people of God ?

I have known Christians in the interior, scores of miles away from Hankow, bury their dead according to the Christian rite, and that in spite of the reprobation of friends and the imprecations of enemies. Conceive of a Chinaman, not in any way dependent on a missionary society or a foreign missionary, deliberately choosing an unlucky day for his father's funeral, quietly ignoring the existence of candles, incense, crackers, paper money, spirit tablet, and all such paraphernalia, inseparably connected with the heathen rite of burial, and in the presence of an immense crowd of scoffing idolaters, calmly reading the glorious words, " I am the Resurrection and the Life,

saith the Lord," and tell me if there can be any doubt as to the man's sincerity. As for myself, I would just as soon believe that any missionary you please to name is a hypocrite, as to believe that the man who did that is a hypocrite.

But I protest against the unfairness of guaging the work in China at present, by what is called "apparent results." The invisible results are, I verily believe, far greater and far more important than the visible. The growth of our work is similar to that of a plant. The root of a plant takes a longer time to grow than the stem; but maturation takes less time than either. The giant oak is wrapped up in the tiny acorn; but to develop it, the acorn must have time to strike its roots, and the sapling must be exposed to the necessary influences. Summer and winter, spring and autumn, the stormy winds and soft breezes, have all had their share in, and were all necessary to, the development of the baby-oak into the fair tree you see to-day. So it is with our work. All great work requires time. It takes a long time to prepare for, and lay the foundation of a great building. The Chinese finish off the foundation of their houses very rapidly; but it is hollow walls they build thereupon. If we intend to erect solid walls, we must lay a solid foundation. If we wish to see durable results, our preparations must be slow and real. Still I bless God that it is not a matter of experiment with us now as to whether the Gospel can, or cannot, influence the Chinese mind. It is influencing it, and doing precisely the same thing for them that it is doing for us. It gives them the victory over sin and death. It enables them to say that old things have passed away, and that all things are become new. It makes them feel

that to be carnally minded is death, but to be spiritually minded is life and peace. I don't say that all our converts are genuine ; neither do I say that all who are genuine are all that we could wish them to be. But I do mean to say that we have genuine Christians there ; and that many of them have risen rather than fallen in my estimation, since I have had an opportunity of comparing them with the professing Christians of this country. Christ, I firmly believe, is taking possession of China. When it shall become wholly His, I know not. Hundreds of years hence, perhaps—tens, perhaps. It has not been given to me to know the times and the seasons. I know that it is becoming His. I have no more doubt of the ultimate evangelisation of the Chinese than I have that the sun will rise to-morrow. I don't regard the time that I have spent in China as having been spent in vain, and I shall return to that great country much stronger in faith than when I first went. I never saw the obstacles in their number and magnitude as I see them now, never felt them so deeply as I feel them now, was never so conscious of my own nothingness and the nothingness of all mere human instrumentalities as I am now ; and yet I never felt more sure of the victory. I have seen the Gospel work miracles in China. I have seen it make the lying truthful, the dishonest honest, the earthly heaven-aspiring, the Godless and Christless God-fearing and Christ-loving. I have seen it strike the fetters that had bound the opium smoker for twenty years, and set the captive free. I have seen it so change the heart of the gambler as to make him exclaim in gladsome surprise, " Why, the *taste* for gambling is gone ! " I have seen it take Confucius down from his lofty pedestal, and convert the proud Confucianist into a

humble disciple of the lowly Nazarene. A vast amount of work has been done in China; the divine seed has been widely sown; a rich harvest is awaiting us, which we shall reap with joyful hearts in days to come if we faint not. The experiment has been made in China, and the Gospel has proved itself to be there, what it is here, the power of God unto salvation.

I do not say that much has been done as compared with what remains to be done. The work of evangelising that empire is as hard as it is glorious. Before it is accomplished, the Churches must give more freely of their gold and silver; men of ability and personal influence must go forth in much greater numbers than they are doing now; and the prayers of all must become more earnest and heartfelt on behalf of that mighty nation. God has done great things for us in China; nevertheless, let us not close our eyes to the fact that our work there is only just beginning, and that the Church is still strangely insensitive to the claims and call of that mighty empire. The whole Protestant Church gives to China about 300 missionaries; that is, not one to a million. This is not as it should be. If we expect great things from God, we should attempt great things for God. Especially does China demand our attention at the present time. The empire is passing through a great crisis, and is on the eve of a great material development. We have compelled China to throw open her gates, and forced our modern ideas upon her. The outlook is full of promise and encouragement; it is also surcharged with solemn responsibilities.

THE CHINESE RENAISSANCE.

China is no longer a petrification. That great empire is no longer self-contained and self-poised. Never more can it stand like a great world within itself, apart from the rest of the globe. We cannot unravel the future, and learn what is mingled in its web; but we know that that noble land can never return to its former state of isolation and seclusion. There are mighty forces at work, which are impelling China forward, and to which she must yield, whether she will or no. The world is advancing, and China must advance too. There are not a few signs of progress which tend to cheer the heart of every one who feels an interest in the regeneration of the Chinese. I will not write of their advance in military matters—of the eagerness with which they have been building gunboats and constructing arsenals, and purchasing guns, torpedoes, ammunition, and such things, for I have my serious doubts as to whether advancement in that direction can be called progress at all. I would rather speak, if space permitted, of their progress in other directions—of the schools established by government for instruction in foreign languages and sciences—of the establishment of a Central College in Peking, with a staff of *foreign* professors at its head—of the translation of foreign standard works on a great variety of subjects—of the educational missions to the United States—of the appointment of legations and consuls to foreign countries—of the formation of Steamship Navigation Companies, which are competing successfully with our own—of the employment of foreign machinery in the opening of coal and iron mines, and of the contemplated construction of lines of railway and telegraph. The

viceroy Li Hung-Chang, the most influential functionary in the empire, has advised the construction of a railway between Peking and Tien-tsin, and another between Tien-tsin and Shanghai. Let this grand trunk line be laid down, and we shall have any number of branch lines. And no sooner will this be done than we shall have another and another, till the whole country will be covered with a perfect network of iron roads. Our ministers have access to the Chinese Foreign Office, which is composed of the highest officials of the various government boards, and the right of audience has been actually granted by the Emperor of China to the ambassadors of the Treaty Powers; and thus the preposterous assumption of terrestrial supremacy on his part, as the son of heaven, and God's vicegerent upon earth, has been abandoned. Thus China is moving on—not willingly, I confess; nevertheless moving on. The mighty forces which are acting upon her are gradually overcoming her inertness, and carrying her along. Ere long she will catch the spirit of the age, and astonish the world with the rapidity of her onward march. The resources of the country are simply inexhaustible, and the Chinese are capable of the highest development. Those immense treasures, to which I have already called attention, have been sleeping in the bosom of old Cathay through the ages, almost undisturbed. But the divine fiat has gone forth. China has been summoned to yield up her dead. Ere long all sorts of works and industries will be started there, and the Chinese will be found standing side by side with ourselves on the arena of the world's strife for wealth, power and influence. I am looking forward with the utmost confidence to a time when that great but slumbering nation will awake and

shake itself from the dust, and when that wonderful land shall rejoice and blossom as the rose. And I am supremely anxious that the home Churches should take an intelligent view of the present crisis, and do what they can to make that development, which is inevitable and at the doors, a Christian development. But China has special claims on the British Churches.

ARE WE NOT DEBTORS?

England has been the means of opening the Chinese Empire to the merchants of the world, and it is our duty as a Christian nation to take a deep interest in its highest prosperity. Moreover, our connection with China has not been a source of unmixed blessing to the people. Think of the opium trade, and of the unspeakable evils which it has brought upon that land. The Chinese call us devils, and when I think of this unprincipled and destructive trade, I cease to wonder at it. Previous to the year 1767 the opium trade was almost entirely in the hands of the Portuguese ; but the quantity annually imported did not exceed 200 chests. In 1773 we find the East India Company in the field as importers of the drug ; and under its auspices and fostering care the trade grew rapidly, so as to reach, in 1854, as much as 78,354 chests. I cannot now go over the sad history of the shameful trade, nor describe the selfish conduct of the British Government in respect to it. It is well known that the attempt made by the Emperor Taukwang to put an end to the traffic was the *immediate* cause of our first war with China. That war cost the Chinese 21,000,000 dols., and the Island of Hong Kong, to say nothing of the great losses and evils it brought with it

to the Empire. For the destroyed opium we compelled the Chinese to pay 6,000,000 dols. When all was over our plenipotentiary, Sir H. Pottinger, did what he could to persuade the Chinese to legalise the traffic. But what was the Emperor's reply? "It is true," said he, "I cannot prevent the introduction of the flowing poison; gain-seeking and corrupt men will, for profit and sensuality, defeat my wishes; but nothing will induce me to derive a revenue from the vice and misery of my people." Noble words! They are worthy of being written in letters of gold. To my mind the heathen monarch stood on a much higher moral platform than the Christian plenipotentiary.

The next thing Great Britain did, through Lord Elgin, was to persuade the Chinese government to legalise the traffic, and thus cause opium smoking to become a safe, respectable, and general practice over the length and breadth of the land. The Chinese pay us for this destructive poison from £14,000,000 to £16,000,000 per annum; whilst the value of the British produce exported from the United Kingdom to China is only from £8,000,000 to £10,000,000. Such is the position of Great Britain, the representative of Christianity in the East, in China as a great commercial country. But opium is not only robbing the Chinese of millions of money year by year, but is actually destroying them as a people. It undermines the constitution, ruins the health, and shortens the life of the smoker; destroys every domestic happiness and prosperity; and is gradually effecting the physical, mental, and moral deterioration of the nation as a nation. The Chinese tell us that a large proportion of the regular opium smokers are childless, and that the

children of the others are few, feeble, and sickly. They also affirm that the family of the opium smoker will be extinct in the third generation. When a man smokes his son generally smokes also, and begins at an earlier age than his father did ; so that if the son be not childless, as is often the case, his children are born with feeble constitutions, and die prematurely. Our merchants and government may speak of the opium trade as a "political necessity," and as being "regulated by the ordinary laws of supply and demand." That is one way of looking at it, and a very soothing way, I suppose, to those who are interested in it. But the Chinese themselves say that "England trades in opium because she desires to work China's ruin." "It is not only," writes one of the natives, "that year by year they abstract so many millions of our money, but the direful appearances seem to indicate a wish on their part to utterly root out and extirpate us as a nation." Some tell us that the use of opium is not a curse, but a comfort and a benefit to the hard working Chinese ; and one has been assuring the public recently, that opium-smoking is as innocuous as the "twiddling of one's thumbs." How to deal with statements of this kind, it is difficult to see. To one who has lived in the country for twenty-six years, they appear utterly unaccountable. I would not in any case put them down to wilful misrepresentation ; and yet it is difficult to ascribe them in some cases to ignorance. All that I wish to affirm is, that they are wholly false, and that opium-smoking in China, so far from being an innocent enjoyment, is an unmitigated curse to both the nation and the individual.

The missionary is made to feel constantly that this pernicious trade, with its disgraceful history, speaks more

eloquently and convincingly to the Chinese mind against Christianity then he does or can do for it. The trade has created a strong prejudice against the missionary and the Gospels. The Chinese cannot understand how the same people can bring to them a Gospel of salvation in one hand, and a destructive poison in the other. They do not see how it is possible for us to feel such a tremendous interest in their souls, whilst we are destroying their bodies by the millions; and they have their doubts as to whether a people who could carry on such a traffic have a right to talk to them about religion, and exhort them to virtue. Though we as missionaries are free from the abomination, the Chinese cannot draw the line of demarcation. And then they will ask: "Is this trade a legitimate fruit of Christianity?" But, granting that Christianity is not responsible for it, and that it is carried on in spite of Christ's golden rule, to do unto others as we would have others do unto us, what is the use of Christianity if this trade is a specimen of its influence on the hearts and lives of men?

It is useless to say that the Chinese are growing opium themselves, and that they will continue to do so, whether we import it or not. We have nothing to do with the possible or probable action of the Chinese in the matter. It is for us to wash our hands clean of the iniquity, and allow them to deal with it as they please. The trade is immoral, and a foul blot on England's escutcheon. It is not for us to perpetrate murder, in order to prevent the Chinese from committing suicide. It is, however, by no means certain that the Chinese would not make an honest effort to stop the native growth, if we would only give them a fair chance to

do so, by stopping the importation. I believe they would make the attempt, though I am not prepared to promise that the result would be satisfactory. I cannot close my eyes to the fact that opium-smoking in China has become so common, and that the habit has such a hold on its victim, that in my most calm and solemn moments, I can see no hope except in God. There are millions in China to whom the drug is dearer than life itself. Even if the foreign trade in the drug were given up, it is more than probable that opium smoking, and consequently opium growing, would go on in the provinces. Yün-Nan, Kwei-Chow, and Sze-Chwan are red with the poppy every year; whilst in several of the other provinces, it is extensively cultivated. The evil is now one of enormous magnitude; and I am inclined to think that no legislative measures on the part of the Chinese Government, however honestly adopted, will put an end to it. Be that at it may, our path as a Christian nation is plain enough. We have inflicted a terrible wrong on the people of China, and it is our solemn duty to try and undo it, by abandoning the trade at once and for ever, ourselves, and by giving them every sympathy and aid in our power, in their attempt to banish the curse from within their own borders. Would to God it were possible to bring the British Government to see the wicked character of the traffic, and to induce them to "Sacrifice their opium revenue on the altar of our national Christianity and China's well-being." But whatever the Government may do, the Churches of England have a clear duty to perform. The Gospel is the one divine antidote for this and all other plagues. This terrible curse has been inflicted upon the Chinese by England; and now it is for England,

in deep and genuine earnestness of spirit, to enrich them with the greatest blessing in her possession. We are debtors to that great people, and woe unto us if we preach not the Gospel to them.

THE GREAT MOUNTAIN.

I do not shut my eyes to the obstacles with which the Gospel has to contend in China. I have spoken of the opium traffic and of opium smoking as constituting a gigantic barrier in the way of the evangelisation of the Chinese. It is, however, only one of the many. There is the peculiar immobility of the Chinese as a people ; their stolid conservatism ; their intense reverence for antiquity, and the teachings of the ancient sages ; their extreme aversion to innovations of every kind ; their national pride, and their supreme contempt for everything that is not of China and purely Chinese. The Chinese thank heaven every day that they have been born in civilized China, just as we thank God that we have been born in Christian England. This state of things is passing away ; still it must be admitted that up to the present time it has constituted a main barrier to the introduction of any and every improvement. There, again, is the paralyzed condition of the religious instinct in the Chinese mind. The absence of religious life and moral earnestness is a distinguishing characteristic of the nation as a nation. As a people they seem almost incapable of assimilating non-materialistic ideas. There does not appear to be anything in their minds for religion to lay hold of. We have no thirsting there for the spiritual, the heavenly, and the divine—no longing for glory, immortality, and eternal life. This feature in

their character makes it difficult to draw their attention to the question of religion at all, and even when secured to make them feel that it is a matter of importance. It is not an easy task to regenerate a people so thoroughly materialistic and worldly as the Chinese are. There again is the worship of deceased ancestors—the real religion of the Chinese. This is a gigantic obstacle to the progress of the Gospel in China. And there again is the vastness of the field, the immensity of the population, and a national life which has its roots down deep in millenniums gone by. We must not think of those hundreds of millions as so many units; but as welded together into one mighty nation, and bound by language, custom, education, religion, and government. It is not the work of a day to move that mighty people, and a wise man will not expect to see great changes taking place in their moral, religious, and social life without many years of hard work and earnest crying to God.

These obstacles, and others such as these, rise up sometimes before my eyes like huge rocks, whose foundations are buried in the fathomless deep below, and whose summits are lost in impenetrable clouds above. How to scale them, I know not. How to compass them, I know not. How to penetrate them, I know not. But I do know that our Almighty Redeemer has said, "If ye have faith as a grain of mustard seed, ye shall say unto this mountain: Remove hence to yonder place, and it shall remove: and nothing shall be impossible unto you." I believe that; and believing that, I feel that I can return to China, and face these gigantic barriers, and say, "Who art thou, O great mountain? before Zerubbabel thou shalt become a plain; and he shall bring forth the head-stone thereof, with shoutings, crying, Grace, grace,

unto it!" What are obstacles to God? To man in these days they are mere incentives. Man defies obstacles, matures his plans, and completes his work. Shall God be less than man? Shall man succeed and God fail? Impossible! God said in the beginning, "Let there be light," and there was light. Do we not hear the same voice in those days speak the same almighty fiat in regard to the dark places of the earth? In Polynesia God said, "Let there be light," and there was light. In Madagascar God said, "Let there be light," and there was light. In China God is now saying, "Let there be light." Shall He speak in vain? Impossible! The light has already been kindled in China, and it must spread till all is luminous. The Sun of Righteousness is spreading upon the land of Sinim with healing in His wings. The mountain tops are beginning to catch His gladsome beams, and rejoice in a new day. Ere long He will descend into every valley, enter every ravine, chase away all the darkness and shadows, and fill the whole land with life and joy.

GOD HAS ABUNDANCE OF TIME.

If the progress seems slow to us, let us remember that God has abundance of time, and that He takes time to accomplish His purposes. There was a time when we thought that the work of creation was completed within six ordinary days. Astronomy and geology have taught us a different lesson, and have given us a deeper and truer insight into God's method of working. Slowly, very slowly, did God build up this wondrous fabric; but think of the amount of work He put into it. Slowly, very slowly, is He now carrying on a still more glorious

work in the moral and spiritual world ; but the foundation stone has been laid, the superstructure is advancing, in due time the temple will be finished, and again it shall be recorded, "And God saw everything that He had made, and, behold, it was very good." Though there were not a single convert in China, I should not allow that the Gospel was a failure. I should still go on ploughing and sowing ; for the husbandman sows his seed, and then waiteth for the precious fruits of the earth, and hath long patience for it, until he receives the early and latter rain." "My faith is large in time, and Him that shapes it to some perfect end."

SOURCES OF INSPIRATION.

Whilst I regard the missionary work as the noblest work to which any one can possibly devote his energies, I candidly confess that I have found it exceedingly practical, sober, trying, and unromantic. Often does the missionary's spirit sink in view of the blindness, the hardness, and the impenitence of the heathen mind. He has often to preach and teach for years without being cheered by a single apparent result. A few may gather around him as inquirers ; but no sooner are they convinced of the spiritual character of his mission than they disappear for ever. He is sometimes sadly disappointed in his converts, and forsaken by those on whom he has been building great hopes and expectations. After years of hard toil and earnest crying to God, idolatry still lifts up its head as proudly as ever. The heathen smile derisively at his efforts to undermine its foundations. His fellow-countrymen in heathen lands venture to *suggest grave doubts* as to the practicability of the

undertaking. At home he is spoken of as a fanatic or a rogue by some of the wise and noble of the land. And sometimes the enemy will whisper in his own ears that there are grounds for misgivings, that the task looks hopeless, and that he might as well retire from the field. In view of all this, what is it that inspires him with confidence and courage. Thank God, the missionary is not left to himself in the midst of the trials of his life-work. To him there are infallible sources of inspiration.

His faith in God's Word and the bright future revealed therein, is one of the principal fountains from which he draws strength and courage. The past is dark; the present may not be satisfactory; but there is a future all radiant and glorious, foretold in this blessed volume, in which the missionary delights to live. Dr. Judson was asked on one occasion what were the prospects for the conversion of the Burmese. His reply was:—"The prospects for the conversion of the Burmese are as bright as the promises of God." Am I asked what are the prospects for the conversion of the Chinese? My reply is: "They are as bright as the promises of God." For "behold these shall come from afar; and, lo, these from the north and from the west; and these from the land of *Sinim*."

An unwavering faith in the Divinity of the Gospel, is another source of inspiration to the missionary. Christianity is divine. It is not one of the many religions of the world, a something which man has evolved out of the depth of his own nature, but a mighty power which has descended into this world from heaven itself. The missionary looks upon the Gospel itself, apart from any accompanying agency of the Spirit, as a mighty power in the world, whose source and centre is Jesus Christ.

But this is not all. The missionary believes in the Holy Ghost. Wherever the missionary is, there I firmly believe the Holy Ghost is too, to guide and strengthen him, and to open the eyes and move the hearts of men, and thus enable them to see the beauties and feel the power of the Gospel. When Dr. Morrison went to China, he was asked if he expected to make an impression on the Chinese. "No," was his reply, "but I expect God will."

And, then, there is the realisation of the presence of Christ as an ever-living Friend and Saviour. When travelling alone in that vast empire, I never felt that I was alone. There were always two of us at least—Jesus and myself. I don't think of Jesus as having retired to some distant corner of the universe, and there enjoying quiescent repose far beyond the reach of the noise of the battle that is going on in our world. I cannot conceive of Him as resting yonder, while His people are toiling and struggling in the interest of His kingdom here. Though invisible, He is here, and now, planning all things, directing all things, and leading us from victory to victory. We may slumber and sleep, but He never rests day nor night. The restoration of the world to the Father is the work which is nearest and dearest to the heart of Christ, and to which He is wholly consecrated. The felt need of man is a personal Saviour; and the missionary is able to point to the Christ as the personal Saviour of every soul, however sunken in sin and misery, who will look to Him for deliverance.

These are the facts which give weight and meaning to the missionary enterprise. The foolishness of *preaching* has ever been scorned by the unbelieving

world. Are the missionaries mad? Do they expect to convert such countries as China, India, and Japan, by preaching sermons? Give these nations schools; give them the arts and sciences; introduce our western inventions, and baptise them with our western civilisation. That is, give them everything but Christianity, believe in every power but the Gospel, and preach what you will, but don't preach Christ. Oh, folly! Men forget, will forget, that the Gospel is not a product of this earth, but a Divine thing sent down from heaven itself, and that the power is not of the missionary, but of God. When will men learn that we have to deal with human sin, and offer a Divine redemption, and that all these things, however desirable in themselves, are utterly unequal to the task of healing the spiritual maladies of the race, of restoring holiness to the soul, and of lifting men to freedom and the favour of God?

He who has been born again, will not despair of the conversion of the heathen, and he who has not felt the power of the Gospel in his own heart, is no authority on this subject. The missionary who can say, "The Gospel has conquered me," will not hesitate to add, "It can conquer the pagan, too." Conscious that the Gospel is Divine, and that the Holy Ghost is with him, he fears not to face the most gigantic form of error and darkness, and say, "I am stronger than thou art, and thou shalt perish." Hence he goes forth strong in the Lord and in the power of His might. He sows beside all waters; he drops the seed even where thorns and thistles grow; and he scatters it on the rock. He is not weary in well doing, for his faith in God, and God's truth assures him that we shall reap, if we faint not.

THE MEN WE NEED.

The great need of China at the present time, is a mighty band of able, earnest, devoted men. Not a few of such have been given to that great Empire already, and a noble work has been accomplished by them. It has been stated that "the human instrumentalities brought to bear upon the Chinese people for their conversion is seemingly ill adapted to secure the end proposed." Now, though the missionaries in China would be thankful if they were better fitted for the stupendous task which lies before them, and would greatly rejoice to see men more highly endowed than themselves, coming out and taking up the work, yet they need not be ashamed of themselves, and the Churches need not blush on their account. Among them there are names that will never perish in China. Neither the diplomatic service, nor the consular service, nor the mercantile enterprise can boast of men of greater ability, of higher culture, and in every way better adapted to secure the end proposed. The Chinese are indebted to the missionaries for nearly all the scientific, as well as the religious, works that have been translated into their language; and the world is indebted to them, chiefly, for the most valuable information it possesses in respect to the language, the literature, the history, the religions, and the manners and customs of China. But it must be confessed that some of the best missionaries are men of whom the noisy world hears least. They are not authors, not because they lack the requisite taste and ability for the production of literary works, but because they deem it to be their *duty* to crucify their natural predilections, in order to

devote the whole of their time and energy to what seems to them to be a more urgent and toilsome work. All honour to the translator and the author! Our enterprise needs both. But theirs is the easier task. The man who is to be found, in season and out of season, superintending his churches and schools, preaching and teaching in the chapels, streets, the temples, and other places of public resort, travelling among the surrounding cities, towns, and villages, and everywhere dispensing the bread of life to perishing men, and impressing upon immortal spirits the image of Jesus—this is the missionary *par excellence*, the true Apostolic Successor, the kind of man China most needs at the present time. Thank God, we have such men there now, and they are doing a noble work. What we need is to have the number of such greatly multiplied. I have stated that we have about 300 missionaries in China, and I have called attention to the smallness of the number as compared with the vastness of the population. Our 300 ought to be multiplied ten fold; and the increase ought to consist of the very best men the Churches and the Colleges possess. Let the Churches seek her best men, and send them to the high places of the field. No missionary can be too fit for the Master's use in respect to natural gifts and intellectual attainments. There is no part of the field where high qualities are not required, and there are parts where the very highest is absolutely necessary. There is abundance of room in China for men of the greatest capacity and highest culture. There is room also for men who may not be richly endowed with the gifts and graces of genius and learning, but who are, nevertheless, large-hearted men, possessed of a sound English education, and full of Divine force.

What we have to remember is, that there is no place for *weak* men in China. They must be *strong*—strong physically, strong mentally, strong spiritually. Weakness can never cope with the mighty forces with which we have to contend in that land. There has been an impression abroad that any pious little man will do for a missionary, and that it is a pity and a misfortune when a man of ability and real worth turns his back on the home sphere, and devotes himself to the foreign work. No mistake could be greater. A man who cannot impress the minds and hearts of his own people, when speaking to them in his own language, will never be able to speak in the Chinese tongue so as to move the phlegmatic Chinaman. We want *preachers* in China—earnest persuasive, eloquent preachers—just as much as they are wanted in this country. The man who can wield the native tongue well, is sure to command an audience, and a telling sermon is always appreciated.

In the present crisis, I should like to see among the missionaries a number of scientific men, that is, men who are thoroughly versed in the sciences, and to whom the Chinese might look up for sound advice in these matters. I would not have any missionary turn aside one hair's breadth from the direct missionary line; but I should rejoice if we had men among us who could be of real service to that great people, at this juncture in their history, in the way I have now indicated. Being disinterested in their motives, they would soon win the confidence of the Chinese, and their influence for good would grow every day and in every direction.

We have medical missionaries; but we want more. There are at present about 40 hospitals and dispensaries in China, through which not less than 120,000 patients

pass every year. These institutions have been doing admirable service, and I attach the utmost value to this branch of our work. But we want to have them greatly multiplied. In order, however, to make them thoroughly efficient, the medical missionary must be a heart and soul missionary. He must be a man of earnest piety, thoroughly possessed with the missionary idea, and willing to hold his own department in subordination to the higher aim of missions. Unless he is this, and prepared for this, he had better remain at home; for his presence on the mission-field will not conduce to the comfort of the mission, or to the progress of the work. China has had, thank God, some noble men, in whom the medical missionary idea has been beautifully embodied and represented.

We want female missionaries in China. There is a work to be done there that no man can do; and unless women are sent out to do it, it must be left undone. Among our present staff of female workers, not a few of the wives of the missionaries stand first and foremost. Many of the wives, however, by reason of family cares and responsibilities, are prevented from doing as much as they could wish. Hence the need for a band of godly women, free from all such impediments, who shall devote themselves wholly to the work. We have a noble little band of such workers in that land at present, but it is small—very small—as compared with the requirements of the field.

BRETHREN, PRAY FOR US.

This is my last word. Our most pressing need in China is a baptism of the Holy Ghost. A man of ordinary gifts and culture, if baptised with the Spirit of God,

is a vastly greater spiritual power than the intellectual giant whom the Spirit but feebly energizes. Let us not close our eyes to the fact that mere preaching and teaching will never move the great heathen kingdoms of the world. "It is not by might, nor by power, but by My Spirit, saith the Lord." The Church must go on her knees, and down there in the dust abide, till the work is done. Why is it that the missionary prayer meeting has been given up in so many instances? Why is it that they are so poorly attended in many more? We believe in grand organisations; but do we believe in prayer, as the founders of our societies did?

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